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1961

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

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THE HYMNS OF CHRISTMAS

Within my heart, I know that when
The Christmas bells begin to chime
The best of all the joyous time
Is singing Christmas hymns again.

Each one is precious in its light,
Each song is new, however old,
And when the stories all are told
We sing once more the "Silent Night."

Oh, silent night and holy child,
And Mary, Joseph, shepherds, too,
We sing of love, we sing of you,
And worlds in Christmas reconciled.

by Mildred Fielder

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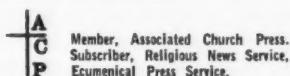
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Walking Can Make a Difference

by Alfred E. Webb

*A Faith
to
Live by*

WE WALK BY FAITH, not by sight." (2 Cor. 5:7.)

I am growing in my conviction that vigorous faith is not possible for people who will not walk (if they are able). The auto has done many things to and for us, but it certainly has not put us on our feet!

Jesus spoke a healing word to a paralyzed young man. This word was a command, "Rise and walk." (Matt. 9:5.) In his orders to the Christians at Ephesus Paul includes this simple command, "Stand therefore." (Eph. 6:14.)

At least part of the decline of joy in believing, now rather prevalent among Christians, results from a life too crowded with luxury and damaging habits of excess. Surely the badge of the Christian must be more than a "sitz mark." Perhaps a pew is less appropriate as a symbol of the Christian life than staff and sandals. God speaks more intelligibly to those who stand ready to respond to his orders than to those who relax, ready to doze and drift.

Isaiah strongly recommends waiting for the Lord. "They who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." Perhaps a deliberate and thoughtful walk is one way of waiting for the Lord.

Properly informed, walking can be a helpful discipline of the Christian life. Paul's earnest instructions to the Ephesians were meant not for their entertainment but for their salvation. Listen! "Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. . . . And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God." (Eph. 5.)

In the City of Berlin a few minutes walk has made all the difference in the world. Perhaps a short but decisive walk, intent upon God's purpose for your life, is just what you need right now!

Mr. Webb is minister of First Christian Church, East St. Louis, Illinois.

Imperatives . . .

- Wider Horizons
- Prayer
- Bible Reading

Local Church Outreach

For the Decade of Decision

by Mrs. R. R. Renner

TRYING to talk about world outreach in a limited time or space is like trying to stuff a mushrooming balloon into a small tin can. The main problem seems to be one of condensation without causing an explosion.

Two types of explosions are causing fear in the world today. First, the H-Bomb, that symbol of all the nuclear warheads of this age, once triggered on purpose, and still bearing the possibility of being triggered, by accident. The other is population explosion, which, of course, affects all of us.

And at this point we must realize that the newest frontier in today's world is not some distant borderline of civilization, but PEOPLE. People—us, and our relation to others—that is what World Outreach really is.

Keeping in mind that we are the Church, we must remember that only in proportion as it reaches out to help others does the Church really grow.

This is especially true on the local level. God depends on us, the Church, to spread His message of redemption, for He has no other plan if we fail.

The early Church had a feverish zeal looking ahead to the second coming of Christ and the end of the world. And today, the churched and the unchurched alike, are talking again about the end of the world, through man-made means of destruction. We see the molecules of empires falling

apart into atoms of independent nations, with their pent-up powers asserting themselves for peace or for violence.

We see the arms race, which we deplore, and the incredulous space race.

All of this makes us realize that we must recapture the same sense of urgency which characterized the Church of the first century, for God's purpose is the same for us today as it was then.

From outer space and the far reaches of world mission, it is hard to come down to the problems of the local church, but this is where we live and move and serve, and from here we send out our money. World outreach is a big subject and, in our local churches, a big department.

Because of its very nature and scope, to a certain extent, it overlaps many other departments. Its work area is intertwined with, among others, worship, Christian higher education, church school activities and stewardship. State and national goals for the Decade of Decision have been presented and we must now bring them to our own door step, translated to our own needs.

The sense of world mission is not an inherent characteristic. We were not born with it, but our environment has been such that we have acquired and developed this interest.

Recently I heard a good sermon on "Attitudes" and I got to thinking about some people's attitudes toward their local church. Many think that the church "house" is a very pleasant place to go and meet one's friends, and to hear a sermon that makes one feel good. Their general attitude is

Mrs. Renner is a member of Heights Christian Church, Shaker Heights, Ohio.

that they are satisfied with the status quo, and they feel that the more they know about world outreach problems, the more their conscience is going to bother them.

Thus, beside renewing our zeal, we must strive in this decade to reach and commit every member. We must help them understand that the Church is not a building, but is *people*; and that missions, as we usually term our home and world outreach, is not an elective activity within a church, but is the very essence of the Church itself—the very reason for its existence!

In the ecumenical field we are emerging and advancing steadily. The best way we can prove our Disciple heritage is to continue and to accelerate our union work with other churches—exchanging pulpits, visiting other types of churches, working with them in helping inner-city projects, migrants, refugees, delinquents, and in supporting and being loyal to our local, national and world Councils of Churches, where we can be justly proud of our own leadership.

Individually, we could take a greater interest in our own Council on Christian Unity, whose resource materials are tops in ecumenical education. The National Council of Churches has just elected its first layman president, J. Irwin Miller, a Disciple from Columbus, Ind. Our brotherhood interest should advance along the ecumenical front. Man has a primitive inheritance, and only recently, in the age of man, has there been a consciousness of one God and of brotherhood.

Christian Action and Community Service needs to be mentioned here, for through it we find our civic responsibilities as Christian citizens. There is much we can do in this decade in this sphere, for what is needed more in the realm of politics and legislation than the influence of Christian people?

We can do something more than take the usual negative attitude on race relations, we can sponsor a refugee family, write to our Congressmen on the vital issues. We can denounce war and the makings of war, sponsor peace, without always fearing it has a Communist front, and very important should be the giving of our support to the United Nations.

Moving into the main stream of our local outreach, we must ask "How can we be effective as a missionary church?"

To meet our goal in this decade, we will have to be a well-organized church, one that thinks and plans ahead and that keeps many people participating in its program. It should seek to promote brotherhood causes rather than its own pet projects, and should be as willing to borrow money to pay its missionary pledge as it is to meet payments on the mortgage. The church should show compassion when compassion is needed, and display courage in its total witness. If a church

stays always on the "safe" path, by never presenting anything of a fundamental or controversial nature, it will soon lose its vitality and become apathetic in its mission.

There are two things I consider imperatives for the local church facing the Decade.

The first is widening our field of information. We all know that a working church is an informed church, and we can acquire information through many channels, such as more outreach news in our church bulletins and board meetings, more use and availability of the church library, and more timely information concerning our state and national conventions which are rich sources of information and fellowship.

I would like to see some honor rolls posted on bulletin boards or in newsletters giving names of young people in that church who have chosen vocations in Christian service, also lists of subscribers to our national, state and local church periodicals, and names of members of such brotherhood organizations as the Disciples of Christ Historical Society, the Council on Christian Unity and the Disciples Peace Fellowship. All such information could provide stimuli for expansion as well as a drawing together of like-minded people.

My second imperative is prayer and more reading of the Bible. Using these channels in a consecrated way, is the most accessible way that we, as individuals, can grow in Christian grace. Prayer can be the deepest channel of our concern for others.

There are places in the world today, and I'm thinking especially of Red China, where prayer is our only contact with the Christians behind that Communist barrier. To them, as well as to the non-Christians—the poor in spirit, the needy ones, whether in our own church body, at our city doorstep, or across the world—to them we must keep ourselves and our services available.

We have heard much about our goals in this Decade. It is time now to roll up our sleeves and go to work! And let us keep our horizons unlimited!

POWER

One word
Of subtle choice
Reveals within its frame,
In mirrored form, the heart and soul
Of man.

by Pearl E. Brown

Editorial Correspondence

NAHA, OKINAWA, *The Ryukyu Islands*—We get occasional letters in the editorial offices of *The Christian* objecting to church suppers because they commercialize the church. After a visit to the Asakusa Kannon Sensoji Buddhist temple in Tokyo, a church supper seems pretty tame. Upon entering the grounds, as I did a few days ago, one walks between a long row of little shops which sell everything imaginable. There are a hundred stores, at least. All are painted red to match the temple. It was a holiday and thousands jammed the way.

At the entrance to the temple a large incense burner was smoking. The people stopped and held their hands over the smoke and then rubbed their faces. Inside the temple the altar was fenced in, but a large money box was out in the open. It must have been eight feet square. A priest said it was the largest money box in Japan.

Older people stood a minute or so, with lips moving in prayer. Then they threw in their coins. Teen-agers hardly paused a second as they went out, laughing. Several times, I noticed a person would get the attention of a priest and then throw in a piece of paper money. In these cases, the priest bonged a gong!

Contrast this with Takinogawa Christian Church, in Kita-ku, Tokyo, right near the Margaret K. Long Girls' School. Leaving our shoes in the lobby, we put on sandals and went quietly to a seat. Dr. Hideo Oki, whom I tutored in New England Puritanism at The College of the Bible for a year, led the worship. He is assistant minister and he teaches at Union Theological Seminary.

When it came to the sermon by the beloved old pastor, Giichi Chiba, another of my former students, Daisy Edgerton, translated for me, in outline. It was an excellent exposition of faith, according to Paul. At the Lord's Table, Mr. Chiba presided with dignity. Two men and one woman passed the elements. One of the men gave the prayer for the offering and each one gave as the Lord had prospered him. The fellowship hour which followed was a farewell to Mr. and Mrs. K. C. Hendricks, retiring after long years of wonderful service.

One cannot write of everything when there was so much to see, and so many friends to greet. Miss Edgerton took me to the East Tokyo Institute where Mr. and Mrs. Shozo Endo serve so sacrificially. In this slum area, near where the better-known Toyohiko Kagawa worked, these good people, through the help of our church and others, do a much-needed work. In a primitive hospital,

they operate, dispense drugs to out-patients and evangelize. A small, devoted church has resulted.

At a sukiyaki dinner, where we sat on the floor and ate with chopsticks, I got to greet Dr. and Mrs. Howard Huff, of the Inter-Board Committee, Pauline Starn, now acting head of our mission, Mr. and Mrs. Richard Dickinson, in language school, Dr. Oki, and Miss Edgerton. All are friends of five to thirty-five years' standing.

In a nation of teeming millions, where only one-half of one per cent of the population is Christian, these and others are witnessing for Jesus Christ, through The United Christian Missionary Society, in our behalf.

On Sunday evening, I had pizza at the home of Roger and Lois Geeslin and their lovely children. I have known Dr. and Mrs. Geeslin since their summer conference days at Camp Christian, in Ohio. As the respected professor of mathematics in International Christian University, he is in the midst of this exciting, new experiment in higher education. As chairman of evangelism in the university church he is an enthusiastic missionary. Here I met Toshitsugu Arai, a fellow Hartford alumnus, now assistant minister of the church, and Juanita Reed, our next new missionary in Okinawa, still in language study.

Hideo and Taicho Oki and their lovely baby, Minako (born in New York City), took me on a picnic to Rikugien Garden, a perfect Japanese park. My Hartford classmate, Dr. Junichi Natori, professor of industrial psychology at Waseda University, whom I had not seen for 30 years, told me of his interesting opportunity for witness in a layman's capacity.

Tokyo has even surpassed some German cities I know, in rebuilding after tremendous war-time destruction. It claims to be the largest city in the world, and it probably is. Ginza is the "Broadway" of Tokyo and the corner of Ginza and Z Street is its "Times Square." Looking toward the Olympic Games in 1964, they are already putting up street signs and train and subway signs in English letters. (Those Japanese characters are not even confusing to honorable, ignorant me—they are simply unintelligible!)

Off Ginza, in any direction, the streets get narrower, and the huge stores become little hole-in-the-wall shops. There are thousands of bars and "clubs." The moral tastes of Buddhists and Shintoists easily get as low as some we have observed in "Christian" lands. Our Christians have their work cut out for them.

Sorry, but Okinawa will have to wait until next week, although I'm already full of the subject.

What's Wrong with Creeds?

by Louise Stoltenberg

To HAVE a creed or not to have a creed—that is still a debatable issue.

It seems to me that the strongest argument in favor of some kind of a creed or statement of faith is simply that today the average Christian is incredibly ignorant about the basic theological assumptions and facts of his faith.

Various studies reveal that the ordinary church member not only can not answer simple factual Biblical questions but key ideas such as redemption, the Kingdom of God, justification by faith and the foolishness of the cross, would likely find him mute.

Christians drastically need some kind of objective content, some handles to grasp, in a time labeled by some Christian leaders the post-Christian era. A creed can provide objective content in terse form, can set forth the basic core of Biblical events and far-reaching interpretations of them.

The creed could pit itself against the widespread current religious vagueness which often sees Christianity as involving little more than going through certain forms, living reasonably morally, and cultivating kindly attitudes toward everyone in general. A no-creed policy may contribute to a no-belief state.

Another reason for supporting a creed of some kind is simply that this would be a more honest and forthright position to take. Actually, of course, we have, and always have had, implicitly, a creed or a body of beliefs on which we stand; no religious group could long maintain itself if it did not have such. "No creed but Christ" necessarily involves tremendous content; when explicated it proclaims incisive truths about God, man, and the world. Further, "no creed but Christ" means that we believe things which, for example, a Hindu or an atheist does not believe. In affirming we also exclude.

If there are weighty reasons for developing a Statement of Faith, why are we so reluctant to

Louise Stoltenberg is director of the campus ministry (Disciples) at the University of California at Berkeley.

move positively in this direction? The answer to this question is largely that such action would involve a basic reversal of church policy. Yet, interestingly enough, there is enough freedom and elasticity in our particular church polity that such a change could be made if it were widely requested.

If we kept such aims as the following in mind, it seems to me we could safely proceed with formulating a statement of faith:

1. A statement of faith should be primarily a "testimony to faith." (Individual Christians should be permitted latitude in interpreting the beliefs.)
2. It should be a content-packed statement, including the fundamental Christian propositions about God, man, and the world.
3. It should be an evangelical proclamation phrased in modern language.
4. It should be a systematic, concise statement which could be memorized.
5. A congregation repeating it together frequently should expect to find unity and fellowship increasing.
6. Based on the Bible, it should be framed in such a way that no one could think it in any way superseded the Bible.

Gone are the days when we could think that by saying the minimum about our faith we could draw all denominations to the feet of Christ. Unity will not be built in a vacuum; it will come, if it comes, from saying something, not nothing.

Having gone thus far, perhaps we should put on the brakes and consider some of the dangers of a creed or statement of faith. One of the grand delusions often suffered by Christianity has been to suppose that its most meaningful beliefs could somehow be captured full-blown on paper.

During the period of scholasticism following the Reformation, for example, Protestant leaders sought earnestly to capture the kindling insights of the Reformation as exact propositions to which Christians must assent. But cold doctrine tended to become a substitute for the living existential faith of Luther and Calvin. With the domination of rationalism, nothing was more natural than that certain segments of Christianity should perpetuate "propositional" Christianity. This continues to be a nearly insuperable problem today, it seems to me.

No amount of uttering a creed or Statement of Faith could ever in itself make a person a Chris-

tian. The whole New Testament denies such a conclusion. Paul, for example, spoke often of the "living Christ within" and declared that for him to live was Christ. When he spoke of faith or belief he certainly did not think of these as entailing a struggle to believe intellectually what was difficult if not impossible to accept. Rather, faith was yielding one's whole self to God in Christ in complete confidence and trust because one had been confronted personally and experientially by Christ, one now knew him.

While the most obvious misuse of a statement of faith would be its casual, superficial repetition, actually the greatest misuse would be the failure to understand its partiality. A creed could become a barrier to faith, not because it would be unimportant or not contain essential truth, but because it would be expected to carry too much freight.

Christianity is both objective and subjective, and without a proper combination of these two elements an incomplete product results. Disciples have tended to emphasize the objective, rational aspects at the cost of the subjective, experiential ones. Yet we give up these latter at great peril to ourselves, for we stand in grave danger of knowing about Christianity but not knowing it.

There is an unconditional difference at this point. For example, no person who has really fallen deeply in love would ever exchange this experience for text-book knowledge about love; one is real and one is not. A Christian fatally cheats himself when he knows the beliefs about Christianity but has never met experientially and personally the "Thou" who stands behind all the beliefs.

However, in this discussion concerning the use and uselessness of a creed or Statement of Faith, there are interrelated needs to be met.

Not only does the church face a mighty problem in trying to give its members more factual content but another even more solution-defying difficulty is how to stir the wills of Christians into action. How impotent Christianity is now in really transforming the lives of individuals; how difficult it is to distinguish a Christian from a non-Christian in our society!

If we are going to do something about the monumental problem of sterility of faith, it seems to me we shall have to consider more seriously man's complex nature. Religiously speaking, if a person is not reached intellectually and if he does not respond experientially (heart, spirit, feelings, intuition) and if his will is not kindled into action, he can not, will not, be fully Christian. To over-emphasize the rational and intellectual is to run the danger of a casual religion of duty; to over-emphasize the experiential is to be exposed to the danger of emotionalism and irrelevance. The will is subject to both heart and mind, but it responds most unstintingly to the call of the heart.

Of course we can not give a person an experience of Christ in the same way that we can put a Statement of Faith in his hands. But we could talk about this matter. We could encourage men

and women to seek diligently, insisting that Christianity is vastly more than accepting propositions about faith, as important as these are. It is seeking and then finding, only to know suddenly that one has not so much found as been found—by the One who unceasingly stands at the door and knocks. We could try to read the New Testament with new eyes and ponder what seized the hearts, minds and wills of the early Christians.

If this article about a creed seems to be a foil for discussing other more important matters, so be it. How can we discuss them separately. A Statement of Faith, I believe, could perform a useful service, and yet one of the deadliest errors of Christianity has been to suppose that assenting to a set of propositions was meeting the primary requirement of Christianity. Christianity must speak to man's intellectual, experiential and willing self. These three—and the greatest of these is the experiential, because it illuminates the propositions of the intellect and empowers the all-too indolent will.

The House Is Bright, Our Praise We Sing

Tune: Forest Green. C.M.D.

The house is bright, our praise we sing

To welcome in that day

When Christ in ancient Bethlehem

In Mary's arms did lay.

Let ivy, holly, pine and spruce—

These evergreens make known

The cheer of all who now extol

The Babe from heaven's throne.

Green branches hang, steadfast are they

Through winter's death and drear;

As steadfast is the Savior's love

In anguish, grief and fear.

And crownly wreaths adorn the walls,

Whose leafy branches tell

Of piercing thorns and later death

Of our Emmanuel.

Tall candles with their flames aglow

Do faithful watches keep,

While prayers of hope and joy ascend

To Him whose love we seek.

The tree so stately, trimmed and bright,

Stands proudly to proclaim

A friendly fellowship of all

Assembled in His name.

Now everyone that dwells on earth,

Rise up and with us sing!

'Tis now the season of His birth,

The birth of mankind's King.

Sing joyfully the songs of old,

Sing clear the carols new;

Proclaim the Savior long-foretold;

Declare His message true!

by Daniel B. Merrick

NEWS

The Church at Large



National Council President

J. Irwin Miller Hits Red Nuclear Testing

NEW YORK—The president of the National Council of Churches strongly condemned the Soviet government for its continued nuclear testing and voiced support for the "restraint" of the U.S. government in not resuming atmospheric tests.

In a letter to President Kennedy, made public here, J. Irwin Miller said the latest Russian multi-megaton explosion "further violates mankind's conscience" and "threatens new dimensions of terror in international relations and offers intimidation rather than mediation in the face of world tensions."

Mr. Miller, Columbus, Ind., Disciple, industrialist and the first layman to head the NCC, had previously sent a telegram to the President in which he expressed the hope the U.S. government was doing everything possible to prevent the threatened 50-megaton explosion.

Writing after the blast had occurred, Mr. Miller redoubled his protests against the Russian testing.

"Second," he wrote, "I wish to convey to you support for your restraint in not having our government resume nuclear tests in the atmosphere."

Mr. Miller said his letter was

based on action taken by the executive committee of the NCC's Department of International Affairs in endorsing a protest against Soviet nuclear testing.

"We take our position on grounds of Christian faith and ethics, believing that such nuclear explosions threaten the value of peace and human well-being," Mr. Miller said.

Turning to the U.S. role in relation to nuclear testing, Mr. Miller commended the government for its "responsible proposal for the cessation of nuclear tests, and for a comprehensive, feasible plan for the reduction and regulation of arms by steps toward general and complete disarmament."

Wardi in New Delhi

JERUSALEM (RNS)—Dr. Chaim Wardi, adviser on Christian affairs to the Israeli Ministry of Religions, is an unofficial observer at the Third Assembly of the World Council of Churches which opened at New Delhi, India, on Nov. 18.

Dr. Wardi attended the recent Pan-Orthodox Conference at Rhodes, Greece, and was warmly greeted there by Archbishop Nicodim, leader of the Russian Orthodox delegation, whom he had known when the latter had headed the Russian Church's mission in Jerusalem.

James M. Flanagan, associate editor of THE CHRISTIAN, consulted with Dr. Wardi when he visited Israel last year as a guest of the Israeli government.

An Advent Custom...



—RNS photo

ADVENT WREATH. The beginning of Advent season (four weeks before Christmas) today (Dec. 3) is being heralded in many Christian homes, churches and institutions, by the lighting of the first of four candles surrounded by a Christmas wreath. A candle is lit every Sunday until Christmas, when the final one is lit.

Everett Swanson Is Honored by S. Korea

CHICAGO, ILL. (RNS)—A Baptist minister here has received the Korean Medal of Honor for Public Welfare for his work in helping to establish 108 orphanages in that country.

In the citation, Korean President Po Sun Yun praised Everett F. Swanson as a "warm-hearted humanist" whose "unselfish ministrations as a true apostle will never be forgotten."

Mr. Swanson became concerned about the plight of homeless Korean children on a world mission tour in 1951. He returned here where he had been pastor of the Central Avenue Baptist church and began to raise money for the children.

Since then he has collected over \$1,500,000 which was used to build the 108 orphanages. In addition, Mr. Swanson has persuaded 7,500 Americans to "sponsor" a Korean child by sending \$8 a month for its support. Over 10,000 children have been housed, fed, and educated through these programs.

Among the orphanages are three for uninfected children of lepers, one for deaf and dumb shell-shocked children, and one for unwed mothers.

CHRISTMAS FOR CHRIST SEALS BEING USED



CHRISTMAS FOR CHRIST seals depicting the Star of Bethlehem over a peaceful winter scene of snow-covered evergreens are being distributed by religious and temperance organizations this season. The seal (above) includes a silhouette of a whiskey bottle and two cocktail glasses crossed out with a large X—symbol of rejection of alcoholic beverages as a means of celebration.

Unconstitutional!

JEFFERSON CITY, Mo.—Parents of private and parochial school pupils in this state have been advised by Gov. John Dalton and Attorney-General Thomas Eagleton that free transportation to such schools is prohibited by Missouri's constitution.

Giving their opinion in response to a request from a delegation of private and parochial school executives, the two officials said they have no choice but to enforce the law as enacted by Missouri's General Assembly and interpreted by the state's Supreme Court. Dalton is a Presbyterian and Eagleton a Roman Catholic.

Unity and Missions

GRAND RAPIDS, MICH.—A strong plea that Protestant missions and service abroad be "divorced completely from sectarian creed" as a major step toward church union was made here by the new president of the United Church of Christ's Board for World Ministries.

Addressing the denomination's Midwest Regional Meeting, William C. Nelson of Akron, Ohio, told the

delegates that Protestant union in world missions would bring unity that much nearer to achievement.

"Whether it be by actual union with missionary and service agencies of other denominations or through extending the limits of co-operation," he stated, "we ought now to consider seriously the possibility of combining as much of our efforts as possible with as many groups as will share their experience with us."

Lutheran Anniversary

ST. LOUIS, Mo. (RNS)—Missouri Synod Lutheran churches celebrated during October the 150th anniversary of the birth of Dr. C. F. W. Walther, one of the founding fathers and first president of the Missouri Synod.

Born in Saxony, Germany, on Oct. 25, 1811, Dr. Walther came to America in 1838 with a group of immigrants. He first established a church in Perry County, Mo., and later helped to found a log-cabin college that was the forerunner of Concordia Seminary.

The Missouri Synod youth organization, the Walther League, is named for Dr. Walther.

Literacy Center

NEW YORK—A new "literacy and writing center" for Africans will be established at Yaoundi in the French Cameroons, it was announced here by Dr. Floyd Shacklock, executive secretary of the Committee on World Literacy and Christian Literature of the National Council of Churches.

Known popularly as "Lit-Lit," and representing some 40 American mission boards and church groups, the committee now sponsors a literacy and writing center at the Mindolo Ecumenical Centre in Northern Rhodesia.

Chain of Missions

INDIANAPOLIS—The Indiana Council of Churches' "Chain of Missions" program was launched here with an appeal for more mission-minded, less "ingrown" local churches.

A. Dale Fiers, president of the United Christian Missionary Society and chairman of the National Council of Churches Commission on Long Range Planning, said that no local church is fulfilling its task unless it is involved in the world missionary program.



A Growing Benevolence Program

Through the Years with
The National Benevolent Association
of the Christian Churches . . .

ORGANIZED in 1886 and chartered in 1887, The National Benevolent Association of the Christian Churches is celebrating its seventy-fifth anniversary during 1961-62.

The pictures on these pages depict highlights of the beginnings and growth of the NBA and its homes. There are now eleven homes for the aging, seven for children and the eighth home—Woodhaven—will become operational during the 1960's, when enough funds become available for construction of necessary buildings.

A Photo Report

NBA officers at the time of the 1909 Centennial Convention of Disciples of Christ included J. H. Mohorter, general secretary; J. W. Perry, president of the board (who attended the NBA 75th Anniversary Luncheon at the recent Kansas City Convention); and Lee W. Grant, who arranged for the chartering of NBA by the State of Missouri, and later served NBA as treasurer and attorney.



This picture shows the first baby, then six weeks old, received into the St. Louis Home. The father and mother were both ill and other welfare agencies could not care for the infant.





Mrs. Martha H. Younkin (1843-1899), consecrated founder of the NBA and its first home in St. Louis, was obsessed with the idea of rendering remedial service to the poor and needy.

A mother and two children wait patiently at one of the NBA children's homes for admission. Years ago many mothers, left with their children because of homes broken by death or other causes, sought and found refuge in a children's home.

The first building used by the NBA in St. Louis, Mo., for its first children's home, opened in February, 1889, was located at 1235 Bayard Ave. It had five rooms and rented for \$25 a month.



Another expansion in the NBA program and services will be the Woodbaven Christian Home for exceptional children, to be built near Columbia, Mo., when funds permit. Shown here are: Mrs. James Washburn, (left), Charles M. Palmer, and Mrs. J. D. Sigler. Palmer is the Woodbaven administrator and both women are board members.

—NBA Photo by J. Eric Carlson



An outstanding addition to NBA's care program took place in 1957 with the opening of the Kennedy Memorial Christian Home at Martinsville, Indiana. This national pay-type home, now nearly filled to its capacity of 92 persons, was given to the Disciples by Mr. and Mrs. Walter A. Kennedy. The late Mr. Kennedy is shown greeting Mrs. Lulu Martin, the first resident.

Children of the Juliette Fowler Home for Children shown in an electric truck in 1915 when the home was located at Grand Prairie, Texas, before removal to its present location in Dallas.



The first NBA Home for older people opened in St. Louis in 1900, but was removed to Jacksonville, Ill., in March, 1901, where it has since served many needy aging persons as the Illinois Christian Home.



Today's NBA officers include Paul M. Bolman (left), St. Louis minister, who is chairman of NBA's board of trustees, and Orval D. Peterson, NBA executive president. Photo was taken during the NBA's 75th anniversary emphasis at the International Convention Assembly in Kansas City.

—Photo by Norman Hoyt





How Can I Support My Minister?

THIS is a good question. Your minister needs your support. These are a few suggestions:

★ Encourage him. He has discouragements enough. This does not mean to flatter him, or protect him. He doesn't want that. It means to encourage him. We all do better when we have occasional encouragement that our efforts are worthwhile.

★ Work with him. The church depends upon cooperative effort by the ministry and the laity. This is the genius of Protestantism. It is founded upon the principle of "the priesthood of all believers." This does not mean that everyone is a preacher. It means that everyone has a ministry. Some are called to preach, others to serve in other ways, but all who are Christian are called to serve the church, each in his own way. The layman and the pastor are co-workers in a common task. Accept your share of that responsibility.

★ Understand him and his responsibilities. Many laymen do not understand the nature of the pastor's complicated responsibilities. They think of him only as a preacher who meets with a few committees and serves as a decorative piece at public functions at which he usually gives the invocation. If you would help him, you must understand what he does; only then can you help. Become acquainted with his pastoral tasks, his ministry to individuals, his work in the fields of stewardship, evangelism and missions, his associations with brotherhood and interdenominational projects, his work in the community, etc.

★ Be regular in your attendance at worship. Be loyal in your support of the church program.

Dedicate some of your time and your talents to the church, as well as a fair proportion of your possessions. Do this willingly, pleasantly, faithfully—not to please your minister but because you are needed.

★ Pray for him. Pray for the church. Pray for yourself, that you will be true to your ministry. This is the most important of all.

OUR NEED FOR LOVE

"When a child acts the worst, he needs to be loved the most." We do not know who originally made this statement, but there is profound truth in it.

It recognizes the fact that misbehavior is an indication of a need. The child misbehaves because he feels hurt, or lonely, or angry, or guilty, or afraid, or discouraged. More criticism, which is what he usually gets, only increases these feelings and makes him feel more angry, more misunderstood than he was before.

This is true not only of children, but of adults as well. The only thing that can dispel these feelings is understanding, acceptance, love. This isn't easy. It doesn't mean that one condones evil or misbehavior. It does mean that one recognizes that such behavior is a symptom of a need and he tries his best to understand and to love.

This is what Jesus did. He didn't condone the dishonesty of Zacchaeus, the behavior of Mary Magdalene or the woman taken in adultery, the boastfulness and denial of Peter; but He did love them as persons in spite of it all, and they knew it.

No one can be scolded into being good. Few people have been

helped by criticism. It is love that heals. It is love that is redemptive.

Whether we are pastors, teachers, parents or friends, the greatest contribution we can make to another is understanding, accepting, love—at all times.

Insight From the Scripture: "Persistence in Service"

The apostle Paul, writing to the people at Galatia, said, "And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart." (Galatians 6:9.)

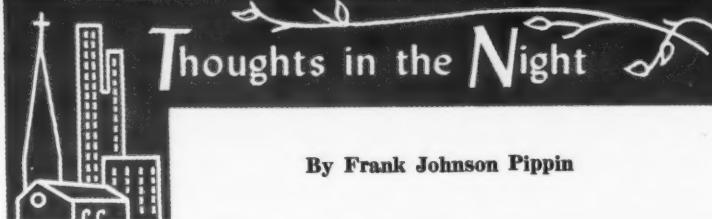
Apparently it was a real problem to Paul for, writing to the Thessalonians, he said almost the same words, "Brethren, do not be weary in well-doing." (2 Thess. 3:13.) Writing to the people at Corinth he said, "Therefore, having this ministry by the mercy of God, we do not lose heart." (2 Cor. 4:1.)

All men who have sincerely tried to serve have known what he meant. Every pastor knows what he meant. Service is one of the most rewarding experiences in life. It offers satisfactions found in no other way—but it isn't easy.

When we study the lives of the great servants of the race we find this has been true. St. Francis was ridiculed, Luther was opposed, Wesley was stoned and mobbed, John Milton was imprisoned. All such men knew opposition, ridicule, at times persecution and frequently indifference from the very people they were trying to serve.

We do them an injustice if we think their lives were all thrilling and exciting. They were at times. They were also monotonous, filled with drudgery and hard work, at times very discouraging. They became weary in well-doing—but they did not lose heart.

Jesus himself knew this experience. The people often disappointed him, his closest friends misunderstood him, the ones he wanted to help opposed him—but he never gave up.



Thoughts in the Night

By Frank Johnson Pippin

Singing in the Wilderness

OTHERS have said that preaching is truth expressed through personality. It is communicating the gospel. It is thirty minutes in which to raise the dead. It is an event in eternity.

Preaching is all this and more. It is a lonely man standing on the bridge between human failure and sin and the spirit's unconquerable dream, and trying to set both to music. It is walking ankle-deep in mud and keeping company with the stars. Preaching is singing in the wilderness. It is an excursion into the slums and the taste that the Lord is good. It is a clarion call to repent or perish. It is the ideal becoming real while the Word is being spoken.

Preaching is weeping over a city. It is a passion for souls. It is the prayer: God, give me or I die. It is a conspiracy with the Cross to melt the cold heart of the world. It is Mary feeling the Presence beyond the open tomb. Preaching is feeding the lambs and the sheep.

Preaching is fire to the emotions, a key to open up the mind, and a power to move the will. It is a covenant with beauty, a pact with goodness, and a prophet's pledge to truth. It is thunder from a white throat. It is the tears shed over dark wrong and right's long-awaited rapture. It is the sting of the surgeon's knife and the healing balm of Gilead. It is the burden of great weights and the lift of wings. It is a desperate saga against ageless odds and a symphony of faith and hope and love. It is dropping a pebble in a pond in the hope that the winds of God will carry the ripples to the uttermost shore.

Preaching is a craftsman building a house upon the rock. It is speaking for Jesus, to keep the

stones from crying out. It is the glory and the grind.

Preaching is a picture of the Holy City.

Now, Voyager!

by Mrs. Paul R. Cooper

A POET said, "Hope springs eternal from the human breast." The dying soldier hopes for life; the tortured coward hopes for death. Beneath the glare of the sun, man hopes for shade. Lost in stygian darkness, man hopes for light. However, Hope, without Faith, is a futile, meaningless emotion. The one requires the other. We must have Faith!

Certainly we have known despair! But we have endured the previous months which were heavy-laden with anxiety, spiritual fatigue and purposeless turnings to the right and left together! Within some of us the fires of hope now burn brightly. The remnants of faith have held us to the wheel with steadfast determination, and our faltering ship, the church, has an able captain at last. Many of our detractors have said we'd never weather the storm, but we have weathered it together!

Today great new horizons lie before us! We can sit in darkened corners muttering about the tempestuous seas we've recently crossed, or we can set sail on bold new ventures for Jesus Christ!

Now, Voyager, let us set our souls for brighter, bluer horizons—living not in fear of what has been, but living in hope of that which is yet to be! Have faith, for the "Master Pilot" sails with thee!

Mrs. Cooper, a member of Wright Avenue Christian Church, Little Rock, Ark., wrote these lines upon the arrival of a new minister.

Love
at
First
Sight

Party Games

Youth leaders and youth agree that Violet Roberts Moore's new book, **PARTY GAMES**, is the greatest guide to good wholesome fun and fellowship since youth get-togethers began. It's loaded with exciting indoor and outdoor games . . . unique party themes, decorations, refreshments . . . seasonal and holiday parties, and a devotional idea to suit each party theme. There's a complete party idea for every week in the year! This treasure house of fun costs only \$3.50 (10P687). Published by Bethany Press. Order today from,

CHRISTIAN BOARD OF PUBLICATION
Box 179 St. Louis 66, Mo.

Growth Through Bible Study



“Where the Scriptures Speak . . .” by the Editor

MEMORY SELECTION: I have laid up thy word in my heart, that I might not sin against thee (Psalm 119:11.)

THE WAY to find out the truth about any subject is to get at the original source. Likewise, the way to get the most benefit from any writing is to study the writing itself and find out exactly what it was saying. Certainly, the way to benefit from the Bible is not to keep it on exhibition but to study it.

Growth comes about by making some effort. The physical body grows according to what it is fed and how it is treated. The mind grows or fails to grow depending upon what one puts into the mind and what he does with it after the ideas get there. It is possible to fill the mind with a multitude of ideas and to live a confused life because one never straightens them out.

The way to grow spiritually is to take spiritual food. Such things as prayer, listening to sermons, observing Christian action on the part of others all help spiritual growth. None of these can compare, however, to the well-spring of eternal life which is to be found in the Bible. Careful study of the Bible will nearly always inspire an individual to try to live according to its teachings. As a result, spiritual growth takes place.

We have in the lesson text today several references to this method of spiritual growth. First of all, however, Timothy is warned that “all who desire to live a godly life in Christ Jesus will be persecuted” (verse 12). Paul points out that such persecution has followed him (verse

11) but that it has not deterred him from his aim in life, faith, patience, love and steadfastness (verse 10).

It was certainly true in those days that if anyone tried to follow Christ Jesus he would be persecuted. This writing is late in comparison to other New Testament writings. The persecutions were obviously strong at the time. Death was often the penalty for being a Christian. One wonders sometimes whether there is any real danger in professing Christ today. Often the Christian is ignored, providing he does not cause the world any trouble. This may be because we give a false definition of the Christian religion. Perhaps if a Christian lived and spoke as Paul and others did, in the face of what the world says and does, he would be persecuted even today. It certainly has been the case in some countries in our own lifetime.

Introducing the necessity of continued study it is told how “from childhood you have been acquainted with the sacred writings” (verse 15). This is the first thing that we want to be sure to notice. You cannot expect a person to have one attitude towards the Bible as an adult if he had another when he was a child. There are exceptions, of course. However, I have known several adults who “got religion” in late life and who tried very hard but never got a working concept of the way to study the Bible.

It is said here that Timothy learned and “firmly believed” and that the writer knew Timothy had learned it (verse 14). I take this to mean that there is great value in learning the facts and information of the Bible. We cannot make the inferences as to what the various writings mean to us if we do not know what they are and what the con-

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR DECEMBER 10, 1961

The Scripture

2 Timothy 3:10—4:5

10 Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, 11 my persecutions, my sufferings, what befall me at Antioch, at Iconium, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. 12 Indeed all who desire to live a godly life in Christ Jesus will be persecuted, 13 while evil men and impostors will go on from bad to worse, deceivers and deceived. 14 But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it 15 and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. 16 All scrip-

ture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work.

1 I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: 2 preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. 3 For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, 4 and will turn away from listening to the truth and wander into myths. 5 As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry.

ditions were under which they were written.

One of the most quoted verses in the Bible is 2 Timothy 3:16. This is the one which says, "All scripture is inspired by God and profitable for teaching." It is quite likely that the writer was referring to the only "scripture" he knew, namely, the Old Testament. However, we know that the letters of Paul, the earliest writings in the New Testament, soon began to circulate among the churches and to be greatly loved and accepted by them. It is possible that some thought by the time of this writing that Paul's letters were also scriptures.

In any case, the New Testament is "scripture" to us. So is the Old Testament. The one fulfills and completes that which the other began. One of the things we find out in careful Bible study is that the Bible is not "level." That is to say, it is all useful for "reproof, corre-

ction and training in righteousness" (verse 17) but it does not all say the same thing to us. This is one of the most terrible heresies that some people still try to force upon Christians and churches today—the idea that all the teaching is the same. They do not really believe this and do not practice it but still they say it.

A little study of the Bible shows us that there is a vast difference between the experiences of the crucifixion and the resurrection of Jesus Christ on the one hand, and the thousands of minute details about the sacrifice of animals on the altar in Old Testament times.

All this is to illustrate the fact of the last word in the title of our lesson, the word "study." God has given us all the Bible through those who served him by writing it. It all has something to say to us. Careful study is the only thing that will give us an understanding of what the

teaching is, in the various places.

Today is Universal Bible Sunday. It is a time when we are especially thankful to the American Bible Society and others who distribute the Bible around the world, in our behalf. As it is said in the last five verses of our lesson today, the time will come, and is perhaps already here when people come along "having itching ears." These are people who want to hear what they want to hear. As a result they "accumulate for themselves teachers to suit their own likings."

This is the great danger that we always face. The church has always had divisions in it and today they are more numerous than ever. The custom today is for many people to preach their comprehension of the scripture and say that everybody else has itching ears and teachers to suit his own liking. Such teaching itself might be called into question.

"the words that I have spoken to you are spirit and life" (John 6:63).

This all is to indicate that the New Testament writers conceived of the "Word of God" as a living, vital factor of very great importance to the Christian life. One of the tragedies of modern Christian thought and practice is that the Bible has been thought of most largely in terms of the historical backgrounds and so overlooked as being God's word spoken to us in a rich and meaningful way, in the very midst of our twentieth-century world.

Somehow modern sophistication, with its objective approach toward things religious, has often robbed us of the wealth of inspiration, encouragement, guidance, correction and understanding the Bible potentially affords to believers. No single factor has greater potentiality to "feed our souls" and to make us grow in a spiritual way than does the sincere study of God's word with a seeking to hear what God is saying right now to the one who reads.

Meaning for Today

by Jack E. Barker

BIBLE study is of far more value to Christians than we often are prone to realize. As the means by which the inspired word of God comes to us, it stands without equal in its helpfulness to God's people both as a guide to lead us to the truth and as an inspiration to help us to live by the truth.

1 Peter 1:23 declares that the "living and abiding word of God" is an unperishable seed which, when planted in the human heart, causes the person to be "born anew." Jesus used this same figure in the parable of the sower (Matthew 13:3-23).

Paul declares his thankfulness to God that the Thessalonians had "received the word of God which you heard from us . . . not as the word of men but as what it really is, the word of God,

which is at work in you believers" (2 Thessalonians 2:13).

The author of 2 Timothy 3:16, 17 declared that the word is "God breathed" so that the man of God may receive the profits of teaching, reproof, correction, and training in righteousness so that he may be "complete, equipped for every good work."

The Hebrews' author sees the word as "living and active," sharp and piercing, so as to discern the very "thoughts and intentions of the heart" (Hebrews 4:12).

For John, Jesus is the incarnate Word of God, the very fulness of God's self-revelation being contained in him. "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" (John 1:18; 14:8-11) and yet

Nobody Buys Me Mink

by Ellen Mercer

IT WAS their second Christmas together, and that was probably part of the trouble. Their first Christmas Sam and Sally had been ridiculously pleased with themselves, still bemused with marriage and their own apartment. They had given each other the big lounge chair that was the final touch their little living room needed "because we will both sit in it," and Sally had brought home an improbable pink Christmas tree.

By the second Christmas Sally had the apartment furnished just the way she wanted it—sleek and modern with blonde and beige furniture and touches of tawny copper and tangerine. The Christmas tree this year would be all gold, she had decided. They were saving as much of her salary as they could for the tri-level of their dreams, but she kept enough for "the little things I really need."

Sometime during the second year Sam had begun to read the morning paper during breakfast—"the only chance I get, dear." And Sally had played the understanding little woman, enjoying the role because she really didn't like to talk in the morning. It was companionable, in a way, to sit comfortably which a second cup of coffee, each reading a section.

Then, on December 12, the Christmas Season, as presented by Wilkinson's Department Store, impinged upon the cozy domestic scene.

"Oh-h-h!" cried Sally.

Sam jumped slightly and peered over his paper. "Did you burn yourself?" he asked.

"No. Oh, Sam, I just saw what I want for Christmas. It's a wonderful sale buy, and you can really afford it!" Sally bobbed her short black curls up and down excitedly.

"What do you want now?"

Sally unfortunately didn't catch the wary note in his voice. The morning lulling of the senses was still operating as far as she was concerned.

"It's a mink scarf. I'm so short I don't want to be swamped in one; I just want a three-skin scarf, and this is a perfectly marvelous sale—almost half price—only \$53 plus tax and that won't be much." Sally stood up to peer in the little mirror over the sink. "I think silver blue, don't you?"



Art by Bartig

"I don't care." Sam turned a page. "Buy yourself what you want. It's your money."

"But, Sam," Sally clutched the sink, feeling as if she had been stabbed in the back. "I want you to give them to me."

"Mink is a silly symbol of our decadent modern society," said Sam, who was usually too honest for his own good. "I'd feel like a fool buying you a scarf for Christmas, and the fellows...."

"You mean you think more of what the fellows think than of what I think?" Sally was beginning to catch her breath in quick little gasps. "You ought to be glad to get me a Christmas present."

"Oh, I will, but not mink. You can buy that for yourself. You are a smart career girl." Sam had put the paper down and was glaring at her.

"Why—you—you. Oh." Sally caught a glimpse of the clock and dived for the closet and her coat. "All right, I will. You don't think of me as a wife anyway. I'm just a housekeeping drudge who has to work for a salary too. You just married me so you'd have somebody to cook for you!"

Breakfast quarrels are the most unsatisfactory. All day you think of the things you should have said. You think of shaking her until you shake some sense into the pretty little empty head. And you think how she will cry because you are mad and how sweet she will be when you make up.

Or you think of pounding and pounding his chest with your fists until he takes that silly smirk of masculine superiority off his face. Or you think of how upset and flustered he will be when you cry on his shoulder and how he will comfort all the hurt.

"This time I'm not going to make the first move," said Sally to herself. "If he doesn't want to provide for me as he should, I'll show him I can afford mink even if he can't."

And she went and bought the scarf on her lunch hour, resolutely ignoring all the lavish decorations and the canned music of the big store.

"I'll show him I can go in and buy mink and smile and smile and not mind that I feel naked with no love at all."

She carried the box home with her and tossed it carelessly on the closet shelf. And then she fixed Sam's favorite dinner. "I'll show him I can be just what he wants—a super perfect house-keeper and as cold as ice," she murmured rebelliously to her image in the mirror. She felt years older than she had in the morning.

Now Sam, manlike, as Sally would have said, had had too much to do all day to brood over the breakfast quarrel, but the glacial perfection of the dinner table with the best wedding china and silver, and Sally's super-polite conversation about world affairs, would have pierced a much thicker skin.

"Where is the dish towel, dear?"

"Where it always is, but you needn't bother. I know you are tired after that hard day at the office."

"Now I know what mother meant about butter not melting in someone's mouth," thought Sam. "It would freeze."

"Uh," he said aloud. "Uh, the stores are open tonight. I thought we might go shopping."

"Don't bother to buy me mink," said Sally, running water into the dishpan. "I got it for myself at lunch today."

"That's fine," snapped Sam. "I certainly wasn't going to buy it for you." And he banged the door as he went out.

A quarrel right after dinner is as bad as a breakfast quarrel, particularly if you live in a two-room and kitchenette deluxe apartment. He goes out (two people and a quarrel fill the place up too much) and there is nothing you can do but sit. Mother or Grandmother could scrub the kitchen floor in stern anger, but a five-by-six surface merely gives you time to drop a few tears into the soapy water. And you picture yourself ignoring him when he comes back. Maybe you will just be in bed and already asleep. That will be best! No words at all until he puts his arms around you . . . and then . . . and then you'll pretend to wake up. You'll pretend that you could go to sleep without him.

Or you slam out of the apartment and there is no place to go. You could go and get drunk, but you don't like the stuff, and you do have a job to go to the next day. Much she cares that you work hard supporting her. Who pays the rent? And the phone bill? And, for that matter, the food?

Three blocks of striding downtown against the December wind cooled Sam off quite a bit. Then he began to wonder how to get out of this particular quarrel. He was far more sensitive than Sally would admit, and he also disliked the idea of spending the next fifty years or so hearing "But you don't buy me mink!" every time a situation got a bit sticky. He began to look in the store windows he was passing. What did you give a woman who had wanted mink? His super deluxe, neat little package of a Sally, as modern and as sophisticated as they come.

It was only thirty minutes later that he slipped sheepishly back into the apartment. He was carrying a large package, for the Christmas Season that had started all the trouble with the splashy sales and gaudy luxuries had finally provided the right answer to his problem.

Sally sat unconcernedly in the big beige lounge chair against the tawny orange pillow. She was wearing her smartest and slinkiest black dress, and she was reading a fashion magazine.

"Honey . . . uh."

"Is it cold out?" She raised an eyebrow at him.

"I brought you a present." He plunked it on her lap and turned away to hang up his coat. "I keep telling you I don't see you all dolled up in mink. I get quite a different picture of my wife." He was still stubborn, honest Sam.

Sally opened her package. The gift didn't fit the deluxe, just-right little apartment or the smart career girl at all. But she cried out, "Oh, Sam," and blushed and stumbled to her feet and he held her close and a madonna-blue baby blanket got all tangled up between them.

Gifts
(Genesis 4:2)

"What is that in thine hand?"
Moses had a rod;
David played a harp;
Paul in prison used a pen;
Dorcas plied a needle, sharp;
Hannah had a child;
Just a lunch, a boy.
All when given unto God
Brought the giver peace and joy.
Gifts are used of God,
Even multiplied,
Made to glorify His Name
While the heart is satisfied.
"What is that in thine hand?"

by Julia R. Libby

Official List, Delegates At New Delhi Assembly

NEW DELHI, India—Thirty-five Disciples are among the official delegates, observers, advisors, fraternal delegates, press representatives and special guests attending the third assembly of the World Council of Churches.

The official roster of members of the Christian Churches was released in Indianapolis earlier this month by the Office on Interpretation of the International Convention.

Representatives of 176 Anglican, Orthodox, Old Catholic and Protestant member churches are participating in the Assembly here Nov. 16—Dec. 6.

Representing the Christian Churches as official delegates are: George G. Beazley, Jr. of Indianapolis, executive secretary of the Council on Christian Unity; W. B. Blakemore, dean of the Disciples Divinity House, University of Chicago; Albert M. Pennybacker, pastor of Central Christian Church in Youngstown, Ohio; Walter Sikes, who goes from Geneva, Switzerland; and Gaines M. Cook, Indianapolis, executive secretary of the International Convention of Christian Churches.

Also, A. Dale Fiers, Indianapolis, president of The United Christian Missionary Society; J. Irwin Miller, Columbus, Ind., president of the National Council of Churches; William G. West, pastor of First Christian Church in Chattanooga, Tenn.; and Mrs. Mae Yone Ward, Indianapolis, vice-president of the United Society.

Virgil A. Sly, Indianapolis, executive chairman of the Division of World Missions of the UCMS, is attending as a representative of the International Missionary Council, and George Walker Buckner of Indianapolis will represent the Central Committee of the World Council. Robert Tobias, professor of ecumenical theology at Christian Theological Seminary, who is a member of the Faith and Order Commission.

Accompanying their husbands are Mrs. Beazley, Mrs. Blakemore, Mrs. Fiers, Mrs. Miller, Mrs. West, Mrs. Pennybacker, Mrs. Sly, Mrs. Buckner and Mrs. Sikes.

From St. Louis, two staff members of the Christian Board of Publication are attending as accredited press representatives. They are: Ray L. Henthorne, director of youth publications, and Howard E. Short, editor of *THE CHRISTIAN*.

Fraternal delegates participating from the Christian Churches will be Hallam C. Shorrock, fraternal worker from Geneva, Switzerland, and Miss Joan Ledger, Canadian youth representative.

And Oliver W. McCully, general secretary of the All-Canada Committee of Disciples of Christ, Toronto, Canada; James Gray from England; E. Lyall Williams and James Wright from Australia; A. L. Haddon, principal of the Bible College of New Zealand, Dunedin New Zealand.

American Disciples going ^{as} fraternal workers will be William Daniels, Merced, Calif., youth representative; Chaplain Ormonde S. Brown, Commission on Military and Veterans Services; and Mrs. Charles O. Goodwin, Los Angeles, Calif., National Council unit representative.

Also, Jesse M. Bader, New York City, general secretary of the World Convention of Churches of Christ (Disciples), and Mrs. Bader, and Laurence V. Kirkpatrick, also of New York City.

Teegarden President of The Arkansas Council

LITTLE ROCK—Kenneth L. Teegarden, executive secretary of the Arkansas Christian Missionary Society, Little Rock, was elected president of the Arkansas Council of Churches, at the sixth annual meeting Nov. 6. He will serve for the next biennium.

Other Disciples elected to council offices include: Robert A. Fudge, Hot Springs, chairman of Life and Work; Mrs. Ralph Johnson, North Little Rock, chairman of Christian Missions; Colbert Cartwright, Little Rock, chairman of the commission on program; Miss Jean Woolfolk, Little Rock, finance committee; Richard L. Martin, Fort Smith, executive committee; and Lester M. Bickford, finance committee.

Veteran Disciples . . .

80 Years Young, Visits Father, 106

LINCOLN, N.C.—E. B. Quick, 80, pastor of Wayside Christian Church here, observed the 58th anniversary of his ministry Nov. 5.

On Oct. 6 he visited his father, J. H. Quick of Pittsburgh, who was then observing his 106th birthday.

The elder Quick is an elder in the Walnut Hills Christian Church, Cincinnati, is in good health and the oldest Westinghouse machinist living today.

"Young" Quick retired from the active ministry in 1953 and has continued to serve mission churches as a supply minister. He is in his sixth year as a part-time minister of Wayside Church.

He celebrated his 80th birthday last July by completing a new front porch on the house which he shares with his daughter, Miss Mary Beth Quick, a librarian at Winthrop College, Rock Hill, S.C.

A Kansas Crusade

HOISINGTON, KAN.—First Christian Church here held a 13-day "Christ Crusade" with Lelan Akins, of Tulsa, Okla., which resulted in 18 additions, eight by confession and baptism. A deepening of the spiritual life of the congregation was another result, according to Clarence H. Zimmerman, pastor. Interest was high in a Christian living study series conducted by the evangelist, and held each night prior

Disciples in India



GAINES M. COOK (right), executive secretary of the International Convention of Christian Churches, confers with (from left): Virgil A. Sly, A. Dale Fiers and Mrs. Mae Yone Ward before their departure for New Delhi, where they are attending the Assembly of the World Council of Churches. Dr. Fiers and Mrs. Ward, president and vice-president, respectively, of the United Christian Missionary Society; and Dr. Cook are official Disciples delegates. Dr. Sly is attending as a representative of the International Missionary Council, which is being merged with the World Council.

California Institutes

Church and Laity

EL MONTE, CALIF.—"The Nature of the Church" and the "Role of the Laity" was the dual theme of a four-night Churchmanship Institute of the San Gabriel Valley District of Christian Churches in the Southern California Area, held here at First Christian Church, this fall.

Fifteen churches participated in study in the following functional areas of the church: Christian education, stewardship, property, worship, evangelism, world outreach, membership development, and Christian action and included a section for board chairmen and trustees.

The phases of these sections which were studied included: theology and history, use of program planning manuals, group dynamics and how to involve people, tasks of the department, how, why and what of the department and reasons for being a part of the church, and ideas in carrying out the functions of the department.

to the evening service. Pastoral visitation by the evangelist was a feature of the crusade.

Living Nativity Scene at Manhattan, Kan.



A LIVING NATIVITY SCENE, presented by the young people of First Christian Church in Manhattan, Kan., is this group's way of calling attention to the true meaning of the Christmas story.

Christmas seasons during the past several years have been made more meaningful as churches and families have arranged Nativity scenes in various places.

Last Christmas the young people of First Christian Church in Manhattan, Kan., presented a living Nativity scene on the church steps. The decision was made to make this an annual program.

"Making the Scene"

On the last two days before Christmas last year the Christian Youth Fellowship and the Chi Rho groups presented the scene from 7 to 9 P.M. A tape recording was used to tell the story of Christmas as recorded in the Scriptures, with a background of Christmas carols.

The narrator for the 15-minute programs (presented at 20-minute intervals both nights) was the pastor, Donald F. Clingan. At various points in the narration, members of the cast took their places.

Scene a Success

The scene, arranged by Bob Swenson, minister to youth, was a success. Hundreds of busy Christmas shoppers stopped to listen and view the scene and were reminded of the real meaning of Christmas. The church is only a block from Manhattan's main shopping district.

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Classified advertisements are accepted at the rate of 25c per word, subject to editorial approval. Minimum charge \$5.00.

In Detroit, Central Woodward Christian Church, 8920 Woodward Avenue, offers the traveller, the conventioner, and the new resident an internationally recognized tradition of unforgettable sacred music and prophetic preaching. Call TR 5-0784. Dr. George C. Stuart, Pastor.

The pulpit of the Stokesdale Christian Church, Stokesdale, N. C., is vacant. Salary commensurate with qualifications and ability. Interested ministers contact Martin Friddle, Route 1, Stokesdale, N. C.

Holroyd to Teach Missions at Drake

INDIANAPOLIS—Howard T. Holroyd, missionary to Mexico since 1930, will begin in February (1962) the teaching of missions at The Divinity School of Drake University, Des Moines, Iowa.

Mr. Holroyd has for five years been on the faculty of the Union Seminary in Mexico City. For three years he has been dean.

His addition to the faculty of The Divinity School at Drake has been made possible by his being designated as the "peripatetic professor" of the College of Missions, an educational program of the Christian Churches.

The College of Missions commissions its peripatetic professor to be on loan to church-related institutions of higher education as a visiting professor.

Mr. Holroyd has been in educational work continuously since 1930 in Mexico. He was administrator of Colegio Ingles in San Luis Potosi from 1930 to 1955. Since 1956 he has been at the Union Seminary.

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Honored Minister's Pin

LYNCHBURG, VA.—F. Wayne Long, retired Christian Churches minister, was presented the Honored Minister's Pin here at First Christian Church, Oct. 8, 1961. Because of poor health Mr. Long was unable to attend the service and the pin was presented in absentia.

Mr. Long was ordained in 1910 and spent 51 years in the active pastorate. For 44 years he served as pastor of First Christian Church, Clifton Forge, Va., from which he retired a year ago. In his earlier years he served as minister at the Cowardin Avenue Church in Richmond, Va., now Bethany Christian Church.

He was president of the Piedmont Assembly at Gordonsville, Va., for 32 years and likewise served 32 years on the board of trustees here at Lynchburg College.

Claude Wood Ordained

HEDRICK, IA.—Claude J. Wood, minister of the Christian Church here, was ordained to the Christian ministry at the church here on Oct. 8. Mr. Wood served this con-

gregation as student minister for three years and has accepted a call to be the church's full-time minister. He completed his seminary training at the Divinity School of Drake University last August.

Charles B. Tupper, retired pro-

fessor at the Divinity School, delivered the ordination sermon.

Mr. Wood is a graduate of Chapman College, Orange, Calif. He served for a time as youth director of the Christian Church in Fullerton, Calif.

Youth Center Dedicated at Pryor, Oklahoma



DEDICATION SERVICES for the Youth Center of First Christian Church, Pryor, Okla., were held Oct. 19, 1961, in the center's gymnasium. Speakers for the occasion included: Robert G. Martin, dean of the College of the Bible, Phillips University, Enid, Okla., Glenn Dobbs, head football coach at Tulsa University, and Paul McBride, minister of East Side Christian Church, Tulsa. Sam W. Sharp is minister of the church.



Used with the Bethany Graded Youth Curriculum, Vision rounds out the Sunday morning program of Christian education for teen-agers. Each week it brings personal devotional reading, articles that speak to the teen-ager about his church and his faith, and good recreational reading as well as news of what other young people are doing. Church school class subscriptions are only \$.60 each per quarter. Send for free samples and see how your students react. And if you are not now using Bethany Graded Lessons in junior high and high school classes, send for examination kits. The reading books pictured above are current courses for each grade for winter quarter.

Christian Board of Publication, Box 179, St. Louis 66, Mo.

TO NEW MINISTRIES

● INDIANAPOLIS, INDIANA.—Leon Weatherman recently returned to the United States after serving the church in Manchester, England, for three years as fraternal minister. He began work here Nov. 1, with the Indiana Association of Christian Churches as director of men's work.

● PAMPA, TEX.—T. Arnold Davis, minister of First Christian Church, McCook, Neb., has accepted a call to serve here as pastor of the Lamar Christian Church. His first Sunday here was Nov. 5.

● JACKSONVILLE, FLA.—Robert P. Kelley, minister of First Christian Church, Bardstown, Ky., has accepted a call to serve as pastor here at Central Church.

● NORMAN, OKLA.—Lee Pierce is the new pastor here at First Christian Church. He formerly was director of church relations at Texas Christian University, Fort Worth.

● SPENCER, I.A.—Gerald Sawyer, who will receive the B.D. degree from The College of the Bible, Lexington, Ky., Jan. 1, has accepted a call from the Christian Church here to serve as pastor. During his seminary days he was minister of First Christian Church, Winchester, Ky.

● WASHINGTON, D. C.—Eric Dae-necke completed his interim ministry here at Washington Memorial Christian Church on Oct. 19. He is going to Ecuador, South America, on a mission for the U. S. government.

● PANAMA CITY, FLA.—Thomas Hale, former Methodist minister, has recently united with the Disciples of Christ and has accepted a call to serve here as minister of Central Christian Church.

● BALTIMORE, MD.—Bruce Cooley, a spring graduate of Union Theological Seminary in New York City, was installed here as pastor of the Lansdowne Christian Church on Sept. 24. He is a graduate of Harding College, Searcy, Ark.

● LA PORTE, IND.—Paul Livesay, minister of Danville Road Christian Church, Hustonville, Ky., has accepted a call to serve here as pastor of First Christian Church.

● SALIDA, COLO.—A. R. Edlund, pastor of the New London and Olivet pastoral unity in Ralls County, Mo., has accepted a call to serve here as minister of First Christian Church.

A Present and a Blessing to Yourself and a Child



SPONSOR A KOREAN ORPHAN

Thousands Homeless and Hungry

Nothing will give one of these dear children such overflowing joy as the news that YOU have become his or her sponsor. They long for a loving "Daddy and Mommie" or "Brother or Sister"—someone who cares. For only \$8 a month—just 26 pennies a day—you can bring a needy, desolate child Christian love and care, food, clothing and shelter, and school tuition charged for in Korea. Ask a friend to be a co-sponsor or interest your Sunday School class or other organization groups. Choose your own orphan from among the above.

You Can Save Victims of Tragedy

No. U-1 above is Kang Soon Hee, a very attractive child of gentle nature and good health. Her father was killed by Communist bandits. Her mother disappeared shortly after and has not been heard from since. The village Chief cared for her for a short time and then brought her to Love Nurture Orphanage. In her case history was found a letter she may have written, reading in part, "I thank God for this Home where I can learn about Jesus. Please pray for me that I may grow up to be a good servant of the Lord."

No. U-6 above is Han Song Chul. This dear child was born on Christmas Day, 1957. After his father died, his mother because of extreme poverty abandoned him and disappeared. A neighbor cared for him short time and then had to bring him to our New Life Orphanage. His first name is Song (surnames come first in Korea). How appropriate for Christmas!

You will be glad to know that the Lord is blessing this work with increase and sponsors say that they, too, are being blessed. Also they are being THRILLED by the personal contact with the orphan they select. Many new sponsors are desperately needed. You will get Orphanage picture and history, also life story, picture and address of the orphan you select. You can write and send parcels as you wish. Replies are prompt and in English.

Every day these children are taught the Bible, sing Christian songs and earnestly pray. They are led to receive Jesus Christ as their personal Saviour and attend church and Sunday School regularly. Grasp this God-given opportunity to help bring up a child as a Christian leader, sorely needed in Korea.

The ESEA is caring for over 10,000 orphans, children of lepers and war widows. Its work is known widely because its message has gone out month after month in various ways including publicity in this and numerous religious and secular magazines. It serves more than 12 million meals each year. Help us expand our 108 Homes. Each one is a Christian institution with Bible-believing Staff and Board members. Sponsors are needed to take more ragged and cold children into our Homes during Korea's bitter winter. Write or phone NOW!

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Anti-Gambling Crusade Succeeding

by Robert A. Fangmeier



AN ANTI-GAMBLING crusade by the ministerial association of Newport, Ky., appears to be succeeding.

This city of 30,000 on the Ohio River across from Cincinnati, with approximately 1,500 of its citizens allegedly earning their living from illegal gambling, has been a key center of a nation-wide syndicate that nets operators an estimated \$46 billion a year.

What is happening in Newport may give heart to hundreds of other communities across the nation faced with a similar problem. For years the preachers and their laymen allies have investigated and exposed but with little effect. Nearly ten years ago Senator Kefauver turned the white heat of publicity on Newport. But, as Fred J. Cook says in his book *A Two Dollar Bet Means Murder*, "one would think he was shouting to a nation of deaf mutes, for after ten years nothing has changed except for the worse."

Today things are different in Newport. After a decade of campaigning the reformers appear to have broken through the wall of police indifference and official corruption that protected the gambling rackets. A reform candidate for sheriff will likely be elected and in September the Grand Jury handed down indictments against 13 public officials, including most of the city government. The charge was conspiracy to corrupt public justice. Among those indicted were the Mayor, City Manager, three city commissioners, a retired police chief and a retired detective chief.

The Associated Press story detailing the break-through at Newport said, "If Newport is reformed major credit must go to the ministerial association, whose members have preached against local vice conditions for a frustrating decade." Working with the ministers and heading the social action committee of the association was a layman, Christian Seifried. A letter carrier, Mr. Seifried, said he was stimulated to get into the fight against organized crime 15 years ago when on

his route he saw brothels and gambling establishments in operation.

Unfortunately, the Newport story is unusual only in that the reformers have scored a first-round victory. Hundreds of other communities in the nation are still dominated by a protected and organized syndicate gambling enterprise. The picture is not a pretty one when it is understood that the seemingly harmless \$2 bet you place is a contribution to a syndicate that also deals in prostitution, narcotics and murder.

The story of gambling in the United States is pictured most graphically by the veteran crime reporter, Fred J. Cook, first in a special issue of *The Nation* (October, 1960) and later in his recently published book *A Two Dollar Bet Means Murder*. Of the \$46 billion business, Cook points out, a neat \$9 billion a year is gross profit. Basing his charges on investigations by U.S. Senate Committees and state probes, he says that an estimated four and one-half million dollars goes to bribe public officials. The gambling and bribery goes on in towns and cities of 5,000 to 10,000 as well as in New York, Chicago, Los Angeles and Newport, Ky.

The magnitude of the underworld gambling industry is illustrated by the official report of the Massachusetts Crime Commission in 1957. Dozens of other cases might be selected, but in Massachusetts the Commission after four years of painstaking study concluded that "Organized crime has evolved into a state of society that amounts to lawlessness." This conclusion seems justified by Commission findings that gambling revenue totaled \$2 billion in 1954 and compared with retail sales "by every establishment having a payroll of any kind" of \$5,202,282,000. The Commission said that these unlawful revenues reach at least two-fifths of the figure for all legitimate, essential business.

Another comparison underlines the enormity of the gambling take each year. The Commission re-

vealed that "the gross revenue of the retail food business, the largest single trade in the state, amounted to only \$1,280,372. Reduced to the simplest and most understandable terms, what these figures meant was simply this: the public of Massachusetts was gambling nearly \$2 with the underworld for every \$1 it spent for food."

But investigations of gambling in Massachusetts and other states have effect only when an alert, reform-minded citizenry is willing to accept its responsibility. As in Newport, this may mean a long-term campaign that will be met at first by indifference and ridicule. If the Newport pattern is typical the reformers will have to be prepared to withstand well-organized and sometimes vicious attacks. In Newport, after reform elements had agreed on a candidate for sheriff, they awakened in shock one morning to find that he had been photographed in a hotel room with a call girl. Investigation exonerated George Ratterman, ex-Notre Dame football star, when medical examination proved that he had been doped and lured into this trap. Fortunately, the reformers of Newport knew their enemy well and persevered in the face of a well-organized and financed assault on their reform program. Newport, sparked by an alert ministerial group, is on the way to cleaning up organized crime. What about your city?

NEWS BULLETIN

NEWPORT, KY.—(RNS)—George Ratterman, a Roman Catholic reform candidate supported by crusading Protestant clergymen, won a smashing victory at the polls here on Nov. 7 in his race for sheriff of Campbell county.

Mr. Ratterman received 12,610 votes. His opponents, John Peluso, a Democrat, and Al Howe, a Republican, received 7,072 and 6,663 votes, respectively.

Relax

What I like about money is
my hand.

—QUOTE

Help!

It can't be denied,
When my hands are both
full,
I'll be on the side
Of the door that reads PULL.

—STEPHEN SCHLITZER
IN QUOTE

• • •

Safety First

A listener was fascinated by the explorer's lecture. During the question period, he asked, "Is it true that wild beasts of the jungles will not harm you if you carry a torch?"

The explorer replied, "It all

depends on how fast you carry it!"

—THE AUSTRALIAN
CHRISTIAN

Progress

In forty years the Volga Boatman has become the Volga spaceman.

—VIRGINIA-PILOT



Books Received

PHYSICIST AND CHRISTIAN. By William Grosvenor Pollard. The Seabury Press. 178 pages. \$4.25.

RECONSTRUCTION IN RELIGION. Edited by Alfred E. Kuenzli. Beacon Press, Inc. 253 pages. \$3.95.

THE DOUGLASS SUNDAY SCHOOL LESSONS, 1962. By Earl L. Douglass. The Macmillan Company. 475 pages. \$3.25.

TO BE A MAN. By Robert W. Spike. Association Press. 123 pages. \$2.75.

EVEN UNTO DEATH. By John Christian Wenger. John Knox Press. 127 pages. \$2.50.

THE REAL CHRISTMAS. By Pat Boone. Fleming H. Revell Company. 62 pages. \$1.50.

THE CHRISTIAN AS A JOURNALIST. By Richard Terrill Baker. Association Press. 121 pages. \$2.50.

NORLIE'S SIMPLIFIED NEW TESTAMENT WITH THE PSALMS FOR TODAY. By Olaf M. Norlie. Translated by R. K. Harrison. Zondervan Publishing House. 160 pages. \$3.95.

CHRISTIAN WORSHIP: An Introductory Outline. By T. S. Garrett. Oxford University Press. 190 pages. 15 Shillings (In United Kingdom Only).

BIBLE STORIES FOR ME. By Polly Hargis Dillard. Broadman Press. 27 pages. \$0.65.

THEREFORE CHOOSE LIFE. By Roland H. Bainton and Others. Fellowship Publications. 56 pages. \$0.25 (Paper).

SUCCESS IN MARRIAGE. By David R. Mace. Abingdon Press. 158 pages. \$2.95.

THE BOOK OF MORMON—TRUE OR FALSE? By Arthur Budvarson. Zondervan Publishing House. 63 pages. \$1. (Paper).

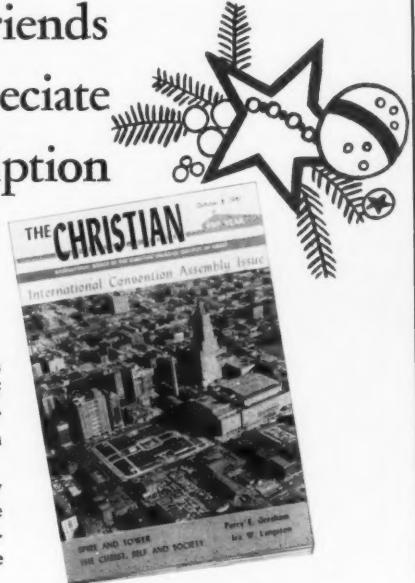
THE CHRISTIAN ANSWER TO COMMUNISM. By Thomas O. Kay. Zondervan Publishing House. 125 pages. \$1. (Paper). \$1.95 (Cloth).

THE CHALLENGE OF THE CULTS. By Harold Lindsell and Others. Zondervan Publishing House. 80 pages. \$1. (Paper).

REV. TWEEDLE, D.D. AND OTHER "CHURCH CHUCKLES" FAVORITES. By Charles Cartwright. Kregel Publications. 62 cartoons. \$1. (Paper).

THE UPWARD CALLING. By R.E.O. White. William B. Eerdmans Publishing Company. 202 pages. \$3.50.

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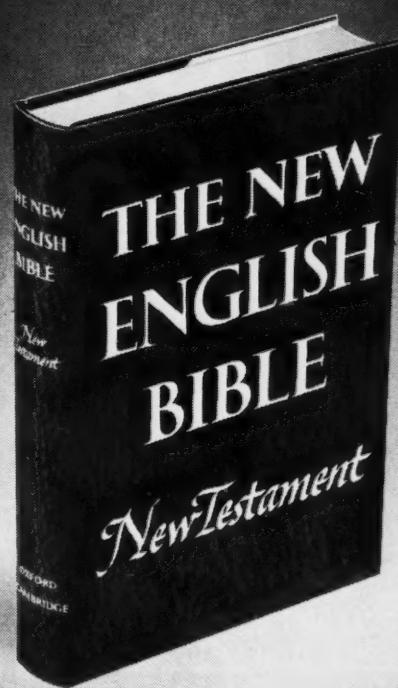
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Season's Inspiration

The Real Christmas. By Pat Boone. Fleming H. Revell Company. 62 pages. \$1.50.

If you are looking for a good but inexpensive gift for a teenager, *The Real Christmas* by Pat Boone, will bring several pleasant moments of reading and reflection to the mind of most young people. Brief and easy to read, this little volume incites youth to gain the most from Christmas by seeing in the season's traditions and customs beauty and inspiration.

Pat Boone, recognized the world over for his popular vocal artistry, has established a singular reputation as a Christian parent and youth counselor. He and his family maintain an active church life while he continues a busy schedule, singing for radio, television and motion pictures, recording sessions and at special personal appearances.—R. E. B.

Lavish Possibilities

A Second Treasury of Christmas Decorations. By Beth Hemingway. Hearthside Press, Inc. 126 pages. \$3.95.

From Chapter 1, "Christmas Symbolism and Customs," to Chapter 13, "Photographing Your Holiday Decorations," this book leads the reader from the front gate to the back gate, exploring also such interesting byways as "Packages with Personality," "Let the Children Help," "Storing of Holiday Decorations," "Do-Ahead Ideas" and "Christmas at the Flower Show."

There are 90 delightful black and white photographs, some taken in the homes of the designers; there's a chapter of detailed "how-to-do-it" photos for beginners. There's a chapter each of coordinated decorations, one of traditional and one of modern style. Something for everyone!

The family or the church decorating committee seeking novel ideas for this Christmas would do well to investigate the lavish possibilities in this book.—MRS. WARREN MULCH.

Special Task

The Christmas Donkey. By Wilma Swedburg. Augsburg Publishing House. 44 pages. \$1.

A charming story of Dinky, the smallest of Mr. David's gray donkeys. His mother, feeling that he would be a very special donkey, had prepared Dinky for the day when he was taken home by Mr. Joe to his Gentle Lady. Dinky loved Gentle Lady and tried very hard to please her.

It was after a long journey on which Dinky carried Gentle Lady so carefully, that the shepherds came to see the sweet baby boy that Gentle Lady held. Now Dinky knew that the special task for which his mother had prepared him, was to be carrying the Christ Child wherever he would go. Very appealing to 4-8-year-olds.—JANET WILLIAMSON.

Traditional Literature

The Christmas Book. Edited and Published by Simmons-Boardman Publishing Company. 122 pages. \$3.95.

Christmas. An American Annual of Christmas Literature and Art, Vol. 31. Edited by Randolph E. Haugan. Augsburg Publishing House. 68 pages. \$1.50 (Gift Edition), \$3.50 (Library Edition).

Two publishing houses contribute excellent books on a favorite season.

Each book begins with the Biblical Christmas story, taken from Matthew and Luke. Each continues with traditional Christmas literature, including, in the Simmons-Boardman book, "The Night Before Christmas" by Clement Moore, Charles Dickens' "A Christmas Carol," and Francis P. Church's immortal letter to Virginia, "Is There a Santa Claus?" The Augsburg volume has an excellent lead article on the English Bible, several lavishly illustrated articles and stories, including "Christmas on the Mississippi," by Robert W. Lutner, and, for music-lovers, "The Christmas Spiritual." The annual featuring of Christmas customs around the world follows, and the section ends with "The Tree That Was an

"Ugly Duckling."

The Augsburg book ends with a page of short Christmas poems. The Simmons-Boardman edition continues with an 18-page section of suggestions for do-it-yourself Christmas decorations and ends with 20 pages of recipes for Christmas candies, cookies and cakes.

Outstanding art is found in each, black and white in the Simmons-Boardman book, while the Augsburg book, as always, is entrancing in color.

Depending upon what you wish in Christmas lore, either book is a happy, though perhaps a difficult, choice. Each has its own special values.—MRS. WARREN MULCH.

For Pleasure

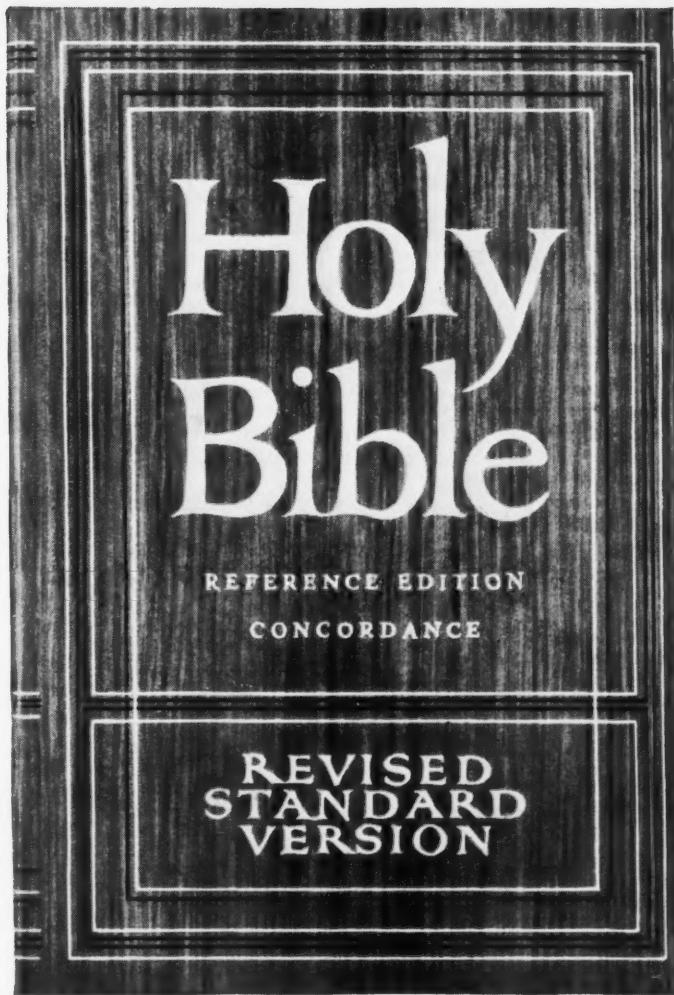
Christmas Stories from Many Lands. Edited by Herbert H. Wernecke. The Westminster Press. 302 pages. \$3.95.

This book is just what the title indicates—a collection of 38 Christmas stories, from 35 countries and from the pens of some 30 different authors.

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Adults and young people will read this book with pleasure. Young children will enjoy having it read to them, though there will be some words that will need explanation.

The book will add meaning to your Christmas experience in 1961.—MRS. WARREN MULCH.



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Letters . . .

Colors Aflutter!

Editor, *The Christian*:

I have read "Dear Prospective Member;" by Don Albright (*The Christian*, Aug. 13, 1961) and believe it will receive much popular acclaim. We love to see our colors hoisted afresh and fluttering bravely in the winds of destiny.

What Mr. Albright really gave us, however, was a highly readable rationalization of why we have the right to keep other Christians out of our churches.

He confesses that there are unimmersed Christians, and then urges us to keep them out of our churches—for the sake of Christian unity. Adhering to the policy of "immersionist only," he says, will serve as a platform for church unity.

This is an interesting thought. Especially when one considers that the immersionist Christians are a very small minority of the Christians in the world, and that in such a case the tail would have to wag the dog. It is also interesting when one considers that historically this has not been true—this immersionist fetish has in no way united the church but rather, by our attitude, become a highly divisive issue. What is the explanation for the fact that even the churches which agree on immersion fail to unite with each other?

In spite of Mr. Albright's theological arguments as to the great value of immersion, one cannot see any obvious spiritual superiority at all in immersionist churches. "By their fruits you shall know them," said Jesus and, if this is so, immersion in itself bears no special Christian powers.

We have become so psychotic on the ritual of immersion that we keep all kinds of wretched church members on our rolls—people filled with hate, non-givers, and non-attenders—but we are willing to keep out veritable saints who have not been baptized by the letter of the law. Jesus said, "The letter killeth, but the spirit gives life."

The real problem of a divided church does not lie in immersion, nor other details of church ritual and theology which separate Chris-

tians. It lies rather in the "party spirit"—the desire to be separate, the desperate clinging to some rag of righteousness and pleading with all to give ultimate allegiance to it and us. Until we "decrease" so that Christ may "increase" we will continue to be a part of the problem of Christian unity, rather than the solution.

It is possible to keep the witness to the truth of immersion, and at the same time to witness to the greater truth of salvation by faith and Christian unity. We can do it in the same way Barton W. Stone did many years ago—by accepting unimmersed Christians on the basis of their faith in Jesus Christ, and by practicing only immersion for those who are becoming Christians. In this way our witness for immersion continues—for it would be our only baptismal practice, and our willingness to include all Christians would put salvation by faith and Christian unity where they belong—as of first Christian concern.—SCOTT SIMER, *New Philadelphia, Ohio*.

Potential Ground

Editor, *The Christian*:

Don Albright's article to "Dear Prospective Member;" (August 13) is freighted with striking truths that our brotherhood of churches should ponder deeply before compromising on the issue of "New Testament Baptism" for the sake of unity with other great religious bodies who accept without an exception immersion as valid. Immersion is potential ground of unity, rather than of division. All communions can unite on this universal New Testament practice.—R. T. CROWE, *New Albany, Ind.*

Emphatic Yes!

Editor, *The Christian*:

In answer to the question asked by Don Albright ("Dear Prospective Member;" *The Christian*, Aug. 13, 1961), "Will you be a part of our witness?" I want to say an emphatic yes.

Mr. Albright has stated the matter very succinctly. So much in accord am I with this statement

that I would like to have reprints of it for distribution. Could you please advise me if any are available?—EARL GIBBS, *Perry, Okla.*

EDITOR'S COMMENT: *Permission to reprint copyrighted material may be requested by readers. We have never been smart enough to know ahead of time which articles will be wanted in added numbers.*

Grounds for Unity

Editor, *The Christian*:

I read with interest Brother Albright's article "Dear Prospective Member;" (*The Christian*, Aug. 13, 1961), especially the argument for a "non-immersion exclusion clause" serving as the better witness for unity inasmuch as immersion is a mode of baptism acceptable in most churches.

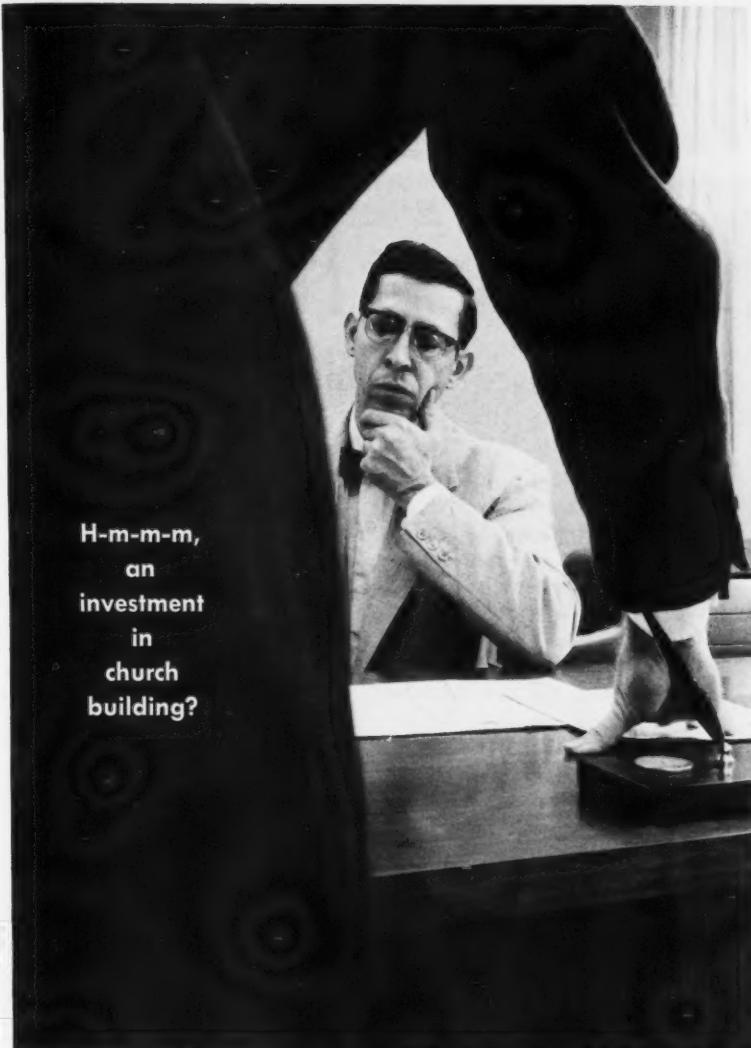
I do hope that our brethren of that group are being true to this argument in other respects and thus are also rejecting instrumental music in the church. It is quite obvious that all churches accept singing without instrumental accompaniment, so it is the more universal. . . . A cappella singing meets all the requirements for unity without resort to compromise and concession. . . .

Proceeding with other parts of the argument for immersion only we can see they apply to non-instrumental singing. Non-instrumental worship is surely closest to the New Testament practice—at least, I know of no examples of instruments being named as used in a New Testament Christian Church worship. A cappella singing will satisfy the plea for a harder Christian witness, for this type of singing is most difficult and also takes unique abilities to lead, especially for musically untrained people like some few of our members.—HAROLD B. HOLLEY, *Hazel Green, Ky.*

Junior Deaconesses

Editor, *The Christian*:

We would like to know if any of our churches have "Junior Deaconesses," and if so, the list of such churches.—V. G. NALLEY, *900 Vivion Road, Kansas City 18, Mo.*



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a chat with Chet

Chester A. Sillars

QUESTION: Isn't a whole loaf the proper symbol for the body of Christ at the Communion service?

ANSWER: It is good to give servous thought to the Communion emblems. Most of us take what is served without much thought.

We sometimes make some rather far-fetched regulations for ourselves. Each church may make its own, you know. This leads to some fanciful and some fine distinctions in the use of the symbols on the table.

If you insist on one whole loaf, then you would insist on one whole cup. When Jesus presided at the first Communion his body had not yet been broken nor his blood shed.

It is my feeling that the annual Maundy Thursday Service could well use the whole loaf and the one cup.

His body was broken and his blood shed upon the cross; therefore two thousand years after this there is no reason why the bread should not be broken prior to the services and the fruit of the vine placed in small cups. That is, unless you wish to stress that our many divisions in Christendom still break the heart of Christ. We could make something of that as Disciples.

Before this column appears one will have preceded it about self-examination at the table. I think it is more important that we examine ourselves carefully than it is to examine the loaf. A whole person at the table is the needed thing.

QUESTION: What is the correct status of an elder emeritus, or life elder? Should he be a member of the board of elders and the official board or merely a "wall flower" with an honorary title?

ANSWER: Your question poses a real problem for our churches and I am happy to have this opportunity to discuss it.

I have only seen a few church constitutions. But few of them had any definition of the place of an elder emeritus.

This question should make our churches realize they are confronted with the problem of the aging. A man is retired from his work. His wife finds plenty to do around the house and sometimes "shoos" him out of her way. Then his church, for which he now has more time, makes him an elder emeritus. This has to be handled with consideration for what it does to the personality of a man. Therefore, I would like to suggest a plan for our churches for "elder emeritus."

1. As long as the man is physically and mentally able and compatible with the other elders (some old men get cranky) he should remain an elder.

2. He should not be made an elder emeritus just to get him off the board. This debases the office. If he is that bad he just should not be re-elected an elder when his term expires.

3. A man should be elected an elder emeritus when he has arrived at a place where it is not

Christian to ask him to assume the full responsibilities of the office of elder, because of his age and health. Further, and most important, it should come after many years of service as an elder if he has established an unquestioned record in every sense of the word.

4. An elder emeritus, has the status of dignity. He should be used on occasion at the table if his physical condition permits. He should be consulted frequently as an elder statesman.

5. He should be warmly welcomed at all official church meetings, including the elders' meeting. But he should not be expected to attend them all.

A life elder is a different thing. This is an elder who has been elected by a local church to the full responsibility of elder for life. This is cancelled only when he leaves to go to another church. No church elects officers for another church.

Church Chuckles by CARTWRIGHT



"I simply reminded my group that today's service is being shown on television."

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